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organization of labor, further demolition of unhealthy houses, a great increase to the number of free libraries, open spaces, and baths, and a better administration of the Poor Law. The old formula that the State should provide 'needs and not wants' seems best, and the aim of reformers should be the nationalization of luxury. As may be learnt by the example of America, the strength of a nation depends on the strength of the individuality of its members."

The book is animated throughout by a wide and free religious spirit.

"Those who believe in God must commend this belief," says Mr. Barnett, "by showing that it bears on all the relations of life; that it is the groundwork of their politics, their business, their pleasure, and their home relations. . . . They must, as Ivan Ivanovitch, say by all their actions, 'How otherwise?' and show themselves to be servants humble as those who do another's will, strong as those who have Almightyness behind them, and glad as those who have learnt that Almightyness is All-Love."

M. S. GILLILAND.

LONDON.

THE AGED POOR IN ENGLAND AND WALES. By Charles Booth.  
New York: Macmillan & Co., 1894. 8vo. Pp. 527.

We saw a review of this work in a periodical which should have known better than to assert that Mr. Booth was here defending pensions for the aged poor. Such a judgment wholly misrepresents the work and tends to depreciate its value. It must have been read into the book either from the imagination of the writer or from a confusion of the book with an earlier work on "Pauperism and the Endowment of Old Age," in which old age pensions were favorably considered. It is true that the author inclines to that policy, and that the material here collected might be used in its favor; but, besides a distinct statement (p. 419) that he does not intend to propose any remedies in the present work, Mr. Booth presents throughout the volume little more than facts and statistics bearing upon the condition of the aged poor. In fact, on the title-page he limits his undertaking in this volume to that object. Hence it is a mistaken view to suppose that it is a partisan work, and very greatly misrepresents the superior value of it to the student of social problems. The book is only second in value to the first work by the same author, namely, "The Life and Labor of the People in the

City of London." It is simply limited to one general class extending over a larger area than London, and a class in which a great interest is developing throughout England, as shown both in its politics and in its philanthropy. It deserves the same attention and study.

J. H. HYSLOP.

COLUMBIA COLLEGE.

ANIMAL RIGHTS, CONSIDERED IN RELATION TO SOCIAL PROGRESS.

By Henry S. Salt; also an Essay on Vivisection in America, by Albert Leffingwell, M.D. 12mo, pp. 176. New York: Macmillan & Co., 1894.

This little book does not pretend to be a theoretical discussion of animal rights, but only a statement of practical reasons for modifying both our treatment of animals and our habits of using them for food. From the title, one would expect either a theoretical examination of the question whether animals had any rights, or, assuming that in some sense they had them, a practical treatise on methods of preventing cruelty to them. But this does not seem to be the object of the book, even in the essay on vivisection, where their use for scientific purposes under the scalpel and knife, even under anæsthetics, is wholly condemned. Hence higher ground is taken than the mere prevention of needless pain and cruelty. Consequently, the whole problem of using animal food is brought into discussion and vegetarianism seen to be the sequel of it. For this latter purpose, the whole argument in the first chapter pretending to prove animal rights is inadequate, being nothing more than a criticism of the argument against them. No fundamental position, philosophical or theological, is taken as a ground of such rights, and hence we have only an exposure of certain logical weaknesses in the defence of existing practice towards animal life.

In fact, the book confuses three distinct problems which ought to be kept distinct from each other. (1) The abstract question of animal rights of any kind; (2) The question of their treatment as sensible beings, whether we accord them the same rights as man or not; and (3) The question of vegetarianism. The last problem virtually assumes that they have equal rights with man. On the other hand, some can defend animal rights of a certain kind without including a prohibition of animal food. Then, independently of all questions of rights, others may insist on human conduct to-